

A TO ZEE OF BHAKTI

Although today's session is unplanned, but it can be a very historical session, as it will be taken from an altogether different perspective.

Today's session is on 'A to Zee' of Bhakti..., not 'A to Z'.

A to Z is till Gopī Bhāva..., till Gopī Bhāva..., but not till Mañjarī Bhāva.

A to Zee means Bhakti ends at Mañjarī Bhāva - the highest Bhakti.

So, as we all know that when the spiritual merits of a jīva gets amassed and fructify, he is blessed with a Special Kṛpā, that is "Association of Devotees". The Highest Kṛpā! Normally, a jīva is engaged in performing either good or bad activities and as per his karmas, he gets associated with different people. But, when he is really blessed with the Special Bhagavad Kṛpā, then he is given the opportunity to have close association of the devotees. When granted with this opportunity, he is able to understand that, "I should not be engaged in performing either good or bad activities, because with the performance of either of these, I will remain still caught up in the cycle of birth and death."

Slowly, slowly..., gradually, when he gets the association of the Genuine Devotees of The Lord, he is able to understand that beyond this material world, there exists another world known as 'Vaikuṅṭha Loka'. There are innumerable Vaikuṅṭha Lokas in which Viṣṇu Tattva resides and the fountain head, the Anśī of all these is 'Lord Śrī Kṛṣṇa' Himself in Goloka.

Thus when one receives all this knowledge, he first thinks, desires to just get liberation from the cycle of birth and death. But when the complete transcendental knowledge is bestowed, the conclusions are known, then he thinks that simply by getting liberated from the cycle of birth and death is good, but there are other higher things. He hears about Śrī Kṛṣṇa Kathā and realizes that everything emanates from Him. He is the Supreme Personality, the fountainhead of everything, of all Personalities of Godhead, the original cause of all causes! Then the desire to achieve Śrī Kṛṣṇa develops within him. Otherwise, only the desire to achieve The Lord, Bhagavad prāpti, was there.

But when one hears about Śrī Kṛṣṇa and His Dhāma, Braja Dhāma, one wishes, "Can I, Can I also attain Śrī Kṛṣṇa?" Earlier, when devotee used to hear about Lord, then it was said that one can become Lord's servant. But, when we are blessed with further Hari Kathā, then we get to know that not only in Dāsya Bhāva (mood of servanthood), in other bhāvas also, relationship with Kṛṣṇa is possible! Like Sakhā Bhāva (mood of friendship) in which He plays with the Gvāla-Bālas and when He loses the game, the Gvāla-Bālas sit on His back, the back of The Supreme Lord and

they kick Him on His back, “Oh! Move fast!” Then, astonishingly the devotee thinks, “Oh! Is this possible with The Lord, such a relationship?”

Then, when we hear that The Lord has wives also, who order Him, “Oh! Go, bring Pārijāta flower!”, and The Lord fights with big Demigods for that..., the sādḥaka thinks, “Is this possible for person like me?” We find that all those who have practiced various tapasyās, austerities, have got the opportunity to become wife of The Lord. The desire develops in the heart, “Can this also happen to me?” As we hear about the other higher līlās that Lord, though cannot be tied down by anyone, but mother Yaśodā, in Dāmodara Līlā, binds The Lord with the rope of Her love, the parental affection. This mood of Vātsalya is on the fourth rank.

Fifth and The Highest, the mood of Kānta Bhāva, the conjugal love, the Gopī Bhāva! We read in Scriptures that the personified forms of Vedas, the ‘Śrutis’, practiced the required austerities to attain this Gopī Bhāva.

We finally, thus, realize that to attain the mood of the Gopīs is The Highest. If someone can, it means that I can also attain! Yes I can also! We also find that even Goddess Lakṣmī Devī desired to become a Gopī. Thus, it means that this wish..., desire can be made and it is fulfilled also, provided the required practice, the required sādhanā is done to attain that. If the required sādhanā, practice is not done properly, then the goal cannot be accomplished.

As per the Scriptures, we see the personified forms of Vedas properly performed sādhanā and successfully became the Braja Gopīs. But, on the other hand Lakṣmī Devī, though desiring to become a Braja Gopī, did not do under allegiance of Braja Gopīs, did not do the right sādhanā. So, was not able to become a Gopī!

To have a desire for something and to perform the required practice to attain that goal is a different subject altogether! They are two different subjects. Sometimes, one more thing is also possible, not to have a desire for it. If the desire is not there then nothing can be achieved.

Mahāprabhu Himself said:

*“sādhanā vina sādhyā-vastu kabahu nāhi pāya
kṛpā kari’ kaha, rāya, pābāra upāya”*

(Śrī Caitanya Caritāmṛta Madhya Līlā 8.197)

Without performing Sādhanā, the Siddhi cannot be achieved.

As we all got to know that above the Vaikuṅṭha Loka exists Goloka Dhāma in which Kṛṣṇa is served in various Bhāvas. One can have relationship with Kṛṣṇa in any of those Bhāvas. By hearing that, the desire to serve Kṛṣṇa in the most confidential form develops and we begin to lovingly chant Mahāmantra, (praying) “Oh Śrī Kṛṣṇa! please engage me in Your service. Rādhārānī, please engage me in Your service. Please give me Your Darśana!”

If asked, “What all time do you want...? (asking a Devotee) You are Tapomaya? What all...? Tapomaya dāsa! You want to be engaged in the service of The Lord? What all times do you want to be engaged?” At whatever time one will ask, The Lord will engage him in all those times. If one is praying to Kṛṣṇa to simply engage him in His service, He can engage him by making him either a Gopī or a Sakhā. But, we will pray for that ‘Bhāva’, only then He will engage. But..., we don’t pray for that Bhāva! We wish to serve, The Gauḍīya Vaiṣṇava wish to serve in Conjugal Bhāva.

Although, through Scriptures we understand that the personified form of Vedas, by performing required practice became Braja-Gopīs, we hardly find the secrets of Mañjarī Bhāva in the Scriptures. In Śāstras, though Mañjarī Bhāva is there, but in a very secretive, confidential form. The mysteries of Mañjarī Bhāva are present in the Granthas described by Six Gosvāmīs. These Gosvāmīs are the Chief Mañjarīs, Prime Mañjarīs! They are the best person to tell about themselves, ‘The Mañjarīs’.

Therefore, who are the Prime Ācāryas for Gauḍīya Vaiṣṇavas? The Six Gosvāmīs and no one else! Only one Prabhupāda, Śrīla Rūpa Gosvāmī Prabhupāda! Thus, we take shelter of Rūpa Gosvāmī Pāda. Why? Because he himself is a Mañjarī. Gosvāmīs themselves are the prime, chief mañjarīs. One can attain the goal only when one does Bhajana, the right sādhanā, by taking shelter, ānugatya of these Śaḍa Gosvāmīs! **A surrendered life is the very life of a practicing devotee. Without surrendering, nothing can be accomplished..!**

Thus for us, the Gauḍīya Vaiṣṇavas chanting Hare Kṛṣṇa, the Mañjarī Bhāva Sādhakas..., the Prime Ācāryas are “The Six Gosvāmīs”...

We recite Harināma, praying, “Śrī Śrī Rādhā Mādhava, please engage me in Your service.” But now, as we got to know that there are many services which even Lalitā Viśākhā Sakhīs cannot perform, then the question arises that, “I am praying to be engaged in service, but Lalitā, Viśākhā also cannot do certain services, but they are rendered by someone else and they get much more relishment than even Lalitā and Viśākhā!”

Till now, we knew that only the Gopīs have the highest possible relationship with The Lord. But now we got to know that, “No! Mañjarīs relish much more, much confidential relationship with Śrī Kṛṣṇa and Rādhārāni.” Then, while chanting Harināma we pray, “Almighty Śrī Śrī Rādhā Mādhava, please engage me in Your service and that too 24x7, 24x7, 24 hours... Please engage me in Your loving service...” Even in those services also when Śrī Śrī Rādhā Kṛṣṇa are engrossed in Vilāsa..., even at that time also we wish to serve Them. At that time, the Sakhīs – Lalitā-Viśākhā, cannot render service, nor can the Sakhās. And there is not even a slight tinge of fragrance of this mood, in the mood of parental affection. Then we realize actually, that “Mañjarī Bhāva is the Topmost! The Supreme!”

Ok, this mood is the Highest of all. The relishment of mañjarīs is higher than any other devotee of The Lord, even the Devotees who get Siddhas after doing sādhanā. Their relishment is much higher than Nanda Yaśodā, the eternal associates with the Siddha associates of The Lord. We find in Vedas that since time immemorial Gopīs exists. And even at the time of Lord Rāma, who was very much attractive..., in the Daṇḍakāraṇya forest, the sages, just by seeing Him, prayed to Him to be His wife. He said, “Benediction will be granted when I will come as Kṛṣṇa.” So, the practice of Gopī Bhāva is since the time immemorial. But, in Caitanya Caritāmṛta, Mahāprabhu Himself says,

*“yuga-dharma-pravartana haya aṁśa haite
āṁā vinā anye nāre vraja-prema dite”*

(Śrī Caitanya Caritāmṛta Ādi Līlā 3.26)

Mahāprabhu says, “Apart from Me, no one else can grant this benediction!” Though this Gopī Bhāva was being performed, sādhanā before Mahāprabhu, but He says, “Other than Me, no one can give!” What no one can give other than Him? Sakhī Bhāva, Gopī Bhāva was being given before Him also. Mahāprabhu said, only He can award that personally! Mahāprabhu is the combined Yugala,

“Śrī Kṛṣṇa Caitanya Rādhā Kṛṣṇa nāhi anya...”

Śrī Kṛṣṇa Himself wanted to relish the Rasa, the mood of Rādhā Bhāva. But, it doesn't have much splendor, the astonishment related to Mañjarī Bhāva. It is stated in Vedas that when Mahāprabhu descends and is in Rādhā Bhāva, He relishes very high level of ecstasy. But, it is also read in Caitanya Caritāmṛta that His joints gets dismantled and stretched to unusual length. When does this happen? When He is relishing Rādhā Bhāva, then these things happen to Mahāprabhu...? No! When Mahāprabhu,

even after relishing Rādhā Bhāva, when He relishes Mañjarī Bhāva, then His joints gets dismantled and stretched to unusual lengths.

So, the relishment of Mañjarī Bhāva has the Supreme, Utmost, Highest splendor for The Lord also! He Himself, even after relishing Rādhā Bhāva relished Mañjarī Bhāva. Advaitācārya relished Mañjarī Bhāva. All the Pārśadas relished Mañjarī Bhāva by Mahāprabhu's Grace. This is mentioned in Śrī Caitanya Candrodaya Nāṭaka.

All this, Mañjarī Bhāva, Ekādaśa Bhāva, they are mentioned in various Scriptures like, Dhyāna Candra Paddhati, the literature of Six Gosvāmīs, but in a very secretive form.

Sometimes, the people think whether to have faith in this philosophy of Ekādaśa Bhāva. The Guru gives Siddha Praṇālī, your eleven features, eternal features of your Svarūpa or not? People think whether to have faith or not on all this. To have faith or not is a wrong question in itself. Why? Because since the time of Mahāprabhu, when He disappeared, from till that time upto..., till just 100 years back till 400-450 years, all the devotees in Gauḍīya Vaiṣṇavism, they attained Siddhī only by this means of Devotional Service i.e., approaching a Spiritual Master, aspiring for a particular Rasa, take The Dīkṣā Mantras, take The Siddha Praṇālī and achieve the desired destination i.e. the Mañjarī Bhāva.

All the great Saints, Jagannātha Bābājī Mahārāja, Gaura Kiśora Dāsa Bābājī Mahārāja, they attained Siddhi by following and giving the Mañjarī Bhāva, Siddha Praṇālī. This is being done even till now, from Mahāprabhu's time. So, the very question, that whether I should agree to this philosophy or not, is a wrong question! Actual question is, "Whether upcoming philosophers, may be the most famous ones, they are right or not?" Because, the earlier process is valid, done by Siddha Śrī Jagannātha Dāsa Bābājī, Siddha Śrī Gaura Kiśora Dāsa Bābājī and so many other Braja Saints. That was always, always right! And it is being practiced till now. So, there is no question regarding this.

We may also find in a book, "Braja ke Bhakta", that explains the lifestyle of various Saints who reside in Braja, the common point was The Siddha Praṇālī. Every Saint received Siddha Praṇālī i.e. their eternal Mañjarī Svarūpa from The Spiritual Master, from the unbroken Disciplic succession from Mahāprabhu, which has to be 500 years old. They meditated on their own Siddha Deha, Mañjarī Bhāva and attained Siddhi. But in some places it is said that, "In some institution in our place, all moods, all bhāvas are being given, all the bhāvas are available!" Aha! This in itself explains

the absence of any Paramparā! Because the Paramparā, The Disciplic succession means that only one bhāva is there!

What does Paramparā means?

What my Guru is doing, what His Guru did, and His Guru did, what his Guru did, and till The Supreme Lord, there is a continuous chain in which the same Bhāva is followed. This is called Paramparā! This is such a simple thing to understand. Paramparā means, 'of only one Bhāva'. It is not that you are practicing Sākhya Bhāva, your Guru Jī is practicing Dāsya Bhāva... This is not Paramparā. You are doing worship of Nṛsimha Deva, someone is doing worship of Jagannātha Jī..., this is not Paramparā!

If someone says like this, then this is out of sheer ignorance. It is not as per Scriptures, that, "In our place all Bhāvas are available." Paramparā is not a Supermarket, is not a Mall! It means that, 'Only one Bhāva!' Paramparā means that, 'Only one Bhāva is granted, given by Dīkṣā.'

Sākhya Bhāva has their own lineage, Vātsalya Bhāva has their own lineage. Even there is lineage of Candrāvalī, if you want to be in Candrāvalī's Mood. Even if one desires to establish relationship with the Lord Rāma, there are so many different Bhāvas in Rāmānanda Sampradāya. Thus, there are separate lineages and Paramparās as per different Moods. Paramparā means the lineage to obtain a particular Bhāva, to attain a particular Bhāva!

Any Paramparā will commence from The Lord, The Nitya Siddha Parikars. The eternal associates render service to The Lord in one particular Bhāva. Are we able to understand this? Thus, this question, that this topic that, 'I am not able to understand..., to accept the philosophy as right or wrong.' First of all, there is only one philosophy, rest everything else is fiction. It is not that one can sit at ease and do some chanting of fixed rounds, do some morning program, some ritual and do some Bhagavad Sevā here and there, and someone will take you from the back door. This is fiction! This is not philosophy! Philosophy is one!

Even if one does not have faith in philosophy, it does not affect the fact that philosophy is true. Like, even if one does not firmly believe that Bhagavad Dhāma exists, but still it exists. One does not have faith in the words of Gosvāmīs, Six Gosvāmīs, does not have faith in The Divine Words, but still the Transcendental Words will always remain true!

Hence, if anyone says that, “At our place, all the Moods/Rasas are available, given!” Then it is simply bogus! Surely it is not a Paramparā, it is not philosophy, because in any bonafied lineage, any bonafied Paramparā, only one Rasa, one Mood is being given. Paramparā means, “It is of one Bhāva only!” Everything else is just mere fiction, that, “At the time of the death someone will take you to Dhāma somehow or the other, you have to be some percent pure.” It is not so! No Scripture authenticates this, validates all this!

Mahāprabhu says, *sādhya-vastu sādhanā vina kabahu nāhi pāya*.

One has to practice the required Sādhanā.

In, “Braja ke Bhakta” Book also, we find that all the Saints have followed the same process of Sādhanā Bhakti. Just one process has been there for the last 500 years, more than 500 years, and we all are following that process only. Nothing new was ever required to be invented.

In Sanat Kumāra Samhitā, Nārada Muni asked Śiva, “Oh my Spiritual Master! You have answered so many of my queries, and I am completely satisfied, but beyond all this one more higher knowledge is there. I wish to hear about that supreme path, the Rāgānugā Bhajana. Though all the questions have been answered, still one more path, which is unheard, which is highest of all, Rāga-Mārga.” Śiva answered, “Oh Nārada! Desiring for the welfare of all, You have asked a very beautiful question. The entire world will benefit from this. Although this is the secret of all secrets, most confidential knowledge, but still I will tell you.

The Gopīs always render loving service to Śrī Kṛṣṇa in the mood of Conjugal Love, Parakīya bhāva, and thus they relish the highest līlā rasa.

The Sādhaka should also meditate upon themselves as being a very beautiful Braja Gopī, in the prime of youth, endowed with all qualities. And, they are very dear to Śrī Kṛṣṇa, but they never desired even in their dreams to unite with Śrī Kṛṣṇa physically. These Sakhīs are friends of Rādhārānī, and always engaged in Her loving service.”

Love of Rādhārānī is more important than love of Śrī Kṛṣṇa. In rest all other Bhāvas, the profound affection towards Śrī Kṛṣṇa is relatively more. But, in this Bhāvollāsa Rati, love for Rādhārānī is more than love for Śrī Kṛṣṇa, The Sthāyī Bhāva. In all other Moods, Kṛṣṇa is the prime object of service. But here, Śrī Kṛṣṇa Himself serves Śrīmatī Rādhārānī!

Why mañjarīs don't desire to unite in conjugal love with Śrī Kṛṣṇa?

Because, they are completely satisfied in relishing the indescribable bliss of Sevā Rasa, attained by serving The Divine Pair Śrī Śrī Rādhā Mādhava!

“Adbhut Sevā Rasa kā āsvādan...”

Till one is completely satisfied, one will continue to hanker for the higher things which can give him relatively more contentment. But mañjarīs are completely satisfied.

Śrī Kṛṣṇa crosses all His limits to relish Rādhā Bhāva. Though it is almost impossible to fully relish Rādhā Bhāva, because it is ever increasing! Anything that is ever increasing cannot be limited, bound by anything, and thus cannot be fully relished. Śrī Kṛṣṇa tried to relish Rādhā Bhāva, but was not able to fully relish it. Śrī Kṛṣṇa, though relishing Rādhā Bhāva to some extent, even after that also, He desired something else... What was that? He relished The Supreme Mañjarī Bhāva as Gaurāṅga Mahāprabhu! So, **Mañjarī Bhāva is the Highest, The Pinnacle of Selflessness, The Highest of all Relishments!** There is nothing that exists beyond this Bhāva! Hence, it is told that, sādḥaka during Brahma Muhūrta, throughout the day should meditate upon Aṣṭa-kālīna Līlā.

*“bāhya, antara, ---ihāra dui ta' sādḥana
bāhye' sādḥaka-dehe kare śravaṇa-kīrtana
'mane' nija-siddha-deha kariyā bhāvana
rātri-dine kare vraje kṛṣṇera sevana”*

(Śrī Caitanya Caritāmṛta Madhya Līlā 22.157)

“Be absorbed day and night in the practice of Smaraṇa, meditating on the various pastimes of Rādhā Kṛṣṇa and render service to Them.”

Nārada Muni said, “Now, I want to hear about Aṣṭa-kālīya Līlā.”

Śiva said that, “In Scriptures, the practice to attain is also mentioned.”

“But, how will I accomplish it?”

This statement explains that Nārada Muni is actually deeply requesting to hear more about Aṣṭa-kālīya Līlā. Without having knowledge of Aṣṭa-kālīya Līlā, the various services rendered therein, how will one be able to get absorbed in the Sevā, Mānasī Sevā, until and unless one knows The Aṣṭa-kālīya Līlā. Because services have to be rendered rātri-dine. One should know what is the service in rātri, what is the service

in dina, the day and night. What are the different services, so that one can really serve. How will one be able to get absorbed, till one has knowledge what are Aṣṭa-kāliya Līlās and the services rendered therein.

Thus, if any sādḥaka takes shelter of and desires to attain Gopī Bhāva, practice Mānasī Sevā, foremost need is to hear about Aṣṭa-kāliya Līlā. Without hearing about it and meditating on Aṣṭa-kāliya Līlā, one cannot get absorbed in Mānasī Sevā. It is neither possible to render Mānasī Sevā during the day or night! Thus, hearing Aṣṭa-kāliya Līlā is a dire necessity!

In few Institutions, whenever 10th Canto is recited and explained, in the morning Bhāgavatam Class, it is stopped and The Guru Himself says that, “No, no, no, no, no..., 10th Canto is not meant to be heard!” Huh...? Is it...? We should ask, “Are you a genuine Gauḍīya Vaiṣṇava?” Few so-called Ācāryas clearly say that they haven’t read any Scriptures of Six Gosvāmīs or any Aṣṭa-kāliya Līlā Scriptures. I have come across myself! Will one gain anything from them? Ask Yourself...

Once, a devotee from a big Institution came to Rādhā Kuṇḍa. Before leaving, He asked the Ācārya of that Institution, “I desire to become a mañjarī, meditate on Mañjarī Bhāva. If you can bestow Siddhi to me in this Bhāva, then I will not go anywhere else.” The Ācārya replied, “Till now, I have meditated myself only as the servant of Śrī Kṛṣṇa. So, I cannot do that for you, I cannot give you siddhi in Mañjarī Bhāva.” And he is 40 years chanting Hare Kṛṣṇa. After doing so much Sevā, 40 years chanting Hare Kṛṣṇa, if someone is not yet clear about all this, still thinks that he is servant of Kṛṣṇa, that means he is follower of Ratraka and Patraka. But we are supposed to be followers of..., we are supposed to be Rūpānugā, followers of Rūpa Mañjarī!

This is a matter of great misfortune! Our Gurudeva, Bābājī Mahārāja says, “Though devotees have taken shelter of Lotus Feet of Mahāprabhu, still they don’t follow Him!” This is a matter of great misfortune!

Now, the question that, “How will one attain Mañjarī Bhāva?” is still unanswered. Mañjarī Bhāva is beyond all Vedas. Vedas can ascend maximum to Gopī Bhāva. But Mañjarī Bhāva is beyond that. In Caitanya Candrodāya Nāṭaka, it is stated that Mahāprabhu, before His disappearance, met Advaitācārya and said, “I descended at Your request, but still one of My task is left unfinished. I wish to bestow special benediction to all those who have taken shelter and those who will be surrendering after My departure. Want to bless everyone with the indescribable relish of this Mañjarī Bhāva! So, Your request for this mercy, of this blessing from Me, as I

descended at Your humble request. So, I cannot refuse You.” Advaitācārya replied, “Yes”, and followed the same.

This statement that, “Those who have taken shelter in Mahāprabhu’s Sampradāya...” is much more grave than it normally looks. Ācāryas tell us,

*“ṭhakura vaiṣṇava-pada, avanīra sampada, śuno bhāi haiyā ekamana,
āśraya laiṅ sei bhaje, tāre kṛṣṇa nāhi tyaje, ār sab mare akāraṇa”*

(Prārthanā 17 - Śrīla Narottama Dāsa Ṭhākura)

“One who has taken Bhajana in Mahāprabhu’s Āśraya, Āśraya of a proper lineage, Paramparā from Mahāprabhu, 500 year old Paramparā, Śrī Kṛṣṇa will never leave them. Rest, everyone will die without any reason.”

And, Mahāprabhu told Advaitācārya that, “Whoever takes shelter of Me, even after My departure, I will give him two Svarūpas – one as a mañjarī in Braja, Vṛndāvana and one as a kiśora brāhmaṇa in Navadvīpa!”

So, what is the first step in Devotional service?

It is to take the shelter of a bonafide lineage, Paramparā, and then to take shelter of a Spiritual Master from that Paramparā. This thing should be very clear from the very beginning, to avoid any confusion whatsoever.

Mahāprabhu said, “He wants to grant Mañjarī Bhāva from this very moment, to all those in My Sampradāya, who do Bhajana taking shelter of The Sampradāyas!” This was the special task, yet undone.

So, Advaitācārya, knowing that Mañjarī Bhāva is the pinnacle of all relishments a living entity can ever ascend to..., requested for the same. And finally, by Gaura Kṛpā, in Caitanya Candrodaya Nāṭaka by Kavi-Karṇapūra, it is said that one gets..., Mahāprabhu said that, “One will get two Svarūpas.” It is just like one will render services in Gaura Līlā, and like a ‘Jāta Smara’..., ‘Jāta Smara’ means, ‘As if remembering some past life’. In Gaura Līlā, one directly renders services to Gaurāṅga Mahāprabhu, and simultaneously he is a mañjarī in Braja Līlā also. Are we familiar with all this? This is sort of like a..., in Gaura Līlā, it is sort of like a dream in previous birth, it is a faint remembrance that, “I am a mañjarī.” So, Gaura Līlā is the Līlā in Sādhaka Bhāva, in the mood of a practicing devotee, very relishing, lots of relishment is there. And, these Gaura Pārśadas, we, when we will become Gaura

Pārṣadas, will be known as Sādhaka-Siddha-Pārṣadas. And the mood of Braja Līlā will be Siddha-Siddha-Pārṣadas.

So, this was A to Zee of Bhakti !

Hope, all the deep secrets and mysteries of Bhakti have been revealed to you!

Hare Kṛṣṇa!